Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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POETRY.

From the Christian Examiner.

THE RESOLUTION OF RUTH.

Farewell? oh no! it may not be;
My firm resolve is heard on high!
I will not breathe farewell to thee,
Save only in my dying sigh.
I know not that I now could bear
Forever from thy side to part,
And live without a friend to share
The treasur'd sadness of my heart.

I did not love in former years
To leave thee solitary now,
When sorrow dims thine eye with tears,
And shades the beauty of thy brow.
I'll share the trial and the pain,
And strong the furnace fires must be,
To melt away the willing chain,
That binds a daughter's heart to thee.

I will not boast a martyr's might
To leave my hope without a sigh,
The dwelling of my past delight,
The shelter where I hope to die.
In such a duty, such an hour,
The weak, the strong, the timid, brave;
For love puts on an angel's power,
And faith grows mightier than the grave.

And was it not so, ere he we lov'd,
And vainly strove with heaven to save,
Heard the low call of death, and mov'd
With holy calmness to the grave,
Just at that brightest hour of youth
When life spread out before us lay,
And charm'd us with its tones of truth,
And colours radiant as the day.

When morning's tears of joy were shed,
Or nature's evening incense rose,
We thought upon the grave with dread,
And shudder'd at its dark repose,
But all is alter'd now—of death
The morning echoes speak,
And like my lov'd one's dying breath,
The evening breezes fan my cheek.

For rays of heaven, serenely bright,
Have gilt the caverns of the tomb,
And I can ponder with delight
On all its gathering thoughts of gloom.
Then, Mother, let us haste away
To that blest land to Israel given,
Where faith, unsadden'd by decay,
Dwells nearest to its native heaven.

We'll stand within the temple's bound,
In courts by kings and prophets trod;
We'll bless with tears the sacred ground,
And there be earnest with our God;
Where peace and praise forever reign,
And glorious anthems duly flow,
Till seraphs learn to catch the strain
Of heaven's devotions here below.

But where thou goest I will go;
With thine my early lot is cast;
In pain and pleasure, joy and wo,
Will I attend thee to the last;
That hour shall find me by thy side,
And where thy grave is, mine shall shall be;
Death can but for a time divide
My firm and faithful heart from thee.

W. P.

RELIGIOUS INTELLIGENCE.

THE WALDENSES.

Journal of a Residence among the Waldenses, October to December, 1826—*by* G. KENRICK.

[Continued from the Christian Register for July 14.]

OCT. 10. After spending a fortnight in the kingdom of Lombardy, Venice and Piedmont, I quitted Turin on this day for Pignerolo, twenty miles S. W., and on the borders of the country inhabited by the interesting people who were the object of my visit. As I was desirous of knowing what was generally thought of the character of the Vaudois in Piedmont, I had frequently mentioned the intention I entertained of residing a short time amongst them. I was told they were Protestants according to the Church of England, *but* a very good and friendly set of people, "*tres bons gens*," and so hospitable that, although they had no tolerable inns, a stranger, whether Catholic or Protestant, need never be at a loss for a lodging amongst them. Mr. Gilly's Narrative had prepared me for finding them "staunch Trinitarians," and "agreeing both in doctrine and discipline with the Church of England." From some extracts, all I had then seen of Leger's celebrated history, and from other accounts I had read of them, I expected to find them very rigidly orthodox, and even somewhat fanatical. So that, considering the state of party feeling in England, and judging that the same passions must be at work among the defiles of the Alps as in the streets and chapels of London, I felt apprehensive as to the reception which an Unitarian might meet with amongst such zealous professors of an opposite system of religious belief. On entering the populous town of Pignerolo, I inquired if there were any inn kept by a *Vaudois*, by which term is always understood a *Protestant* of the Valleys. I was shewn a comfortable house, where the people were all full of civility and attention on being informed I was a *Protestant*. I inquired of my landlord how many Vaudois there were in the town. He said four families, but they lived there at some hazard since the restoration of the King of Sardinia, as it was a little without the limits to which the law confined them. "Do you live on good terms with your neighbors, the Catholics?" 'There are,' to be sure,' he replied, 'some bad people, but for my part I have never received any injury on account of my religion.—People frequent my inn just as soon as those of the Catholics.' Having inquired what religious or other instruction his family enjoyed, he informed me that he might have them educated gratis at the Catholic schools, because they would be very glad to make converts of them; but as he wished them to be brought up in the same faith as himself, they had not so much instruction as he could wish. The nearest Protestant school was at San Giovanni, nine miles off, where twenty-four children were instructed gratis. One of his four children was there, and the others would go, but the number was full, and they would have to pay thirty sous, (1*s*. 3*d*.) per month for instruction in reading, writing, and other elements, and six francs, (5*s*.) per month to the person who boards all the children at this school. This makes a total of only 3*l*. 15*s*. per annum for each child, exceeding in cheapness even our Yorkshire schools. But when I saw the children next morning getting their breakfast, I did not wonder at the cheapness of their board. A sous' worth of bread and a sous' worth of grapes make the morning meal of a growing lad. Younger children have a small bunch of grapes, three of which make about a pound, at a sous per lb. For dinner, their only hearty meal, they have a basin of *polenta*, a sort of soup or hasty pudding, made of chesnut flour, and perhaps a little boiled meat, and a tumbler of poor wine. I mention this to shew how the poor, (whether Protestant or Catholic,) live in this part of the world. They certainly eat exceedingly sparingly.—Nothing but the Piedmontese is spoken at Pignerolo, except by the Protestants, who also speak French, but with difficulty.

A respectable elderly Vaudois was, I was informed, going to La Torre, eleven miles distant, where the Moderator resides, and would be glad of my company, and I might have his horse, while he accompanied me on foot. I accepted the offer, and found him, though poor in appearance, very intelligent, and, what I wanted, completery versed in the ancient history of his country, connected with the places we had to pass. At the distance of about a couple of miles from Pignerolo, we passed a bridge of the river Clusone, on the eastern bank of which no Protestant is allowed by law to reside, and entered on the territory of the Vaudois. As we passed along, my aged and respectable companion pointed out many spots where his ancestors had been compelled to maintain a bloody conflict with their oppressors in the six months' war which they carried on after their *triumphant return* in 1690, to take possession of their ancient abodes, and which is always called, "*La glorieuse rentree*." They had for their Colonel and Pastor, at the same time, *Henry Arnaud*, alike famed for his impassioned mode of address and his courage in the field. He shewed me the situation where Arnaud most frequently preached, during this trying time, when their churches had all been destroyed except one little one on the mountains, which escaped from its remoteness. He observed, that they were always obliged to keep watch while engaged in the service of God, that they might not be surprised and put, not to the sword merely, but to the most horrid tortures imaginable, by their enemies. But he observed, 'they were much favored by the good God, for that the clouds or fogs were so ordered by Providence, that the enemy never could see Arnaud and his flock during the time they were thus engaged, a cloud always concealing them, while the rest of the country remained clear.' The spot he pointed out to me was on the side of a mountain, and (as I had many opportunities of observing in Switzerland,) it often happens in Alpine regions, that a mountain-side is begirt with a thick line of fog, while the foot, the summit, and perhaps the rest of the country, are clear; so that the security which Arnaud and his hearers enjoyed may be easily accounted for without having recourse to a miracle.—The old man expressed his concern at the decay of discipline in the Valleys, which was formerly very strictly enforced, so that whoever had been guilty of any offence was obliged to appear three times in the face of the whole church, in front of the pulpit, and ask pardon of God and man before he could be admitted to fellowship again. It was given up because they were afraid the offender would turn Catholic sooner than submit to do penance among the Vaudois. 'Aye,' exclaimed the worthy old man, 'in former times, when our mothers were liable to have their children stolen from their arms and put in a convent to be brought up to hate their parents as heretics, or perhaps snatched up in an instant and dashed against the rocks, our religion appeared to us the greatest concern, and dearer than life; but now that we enjoy peace, our church discipline is much fallen off. However,' said he, 'there is no falling off in our pastors. If we all did as well as they, it would be well for us.' "Are their sermons chiefly practical," I inquired, "or do they preach much on *doctrinal* points?" 'No, no,' replied he, 'they never perplex our heads with doctrinal disputes, but tell us to love one another, or else we are no Christians; and if any one is in want of meat, or bread, or chesnuts, to give him part while we have any ourselves.'

While we were thus conversing, one of those worthy men of whom we had been speaking met us. He was respectably dressed, and very far from that appearance of neglect and squalid poverty which Gilly describes in poor old Peyrani, the late Moderator. He stopped my companion to inquire who I was, and being told a Protestant minister, he said, "I take the freedom, I always do, of welcoming an English stranger to the Valleys. My name is Muston, pastor of Bobio, a village at the other extremity of the valley of Lucerna." I dismounted, and he walked a little way back with me I informed him I was a Dissenter from the Church of England, and differed considerably in sentiment from those persons who were accustomed to visit them from England. He said he knew there were many sects in England, but that all sects had the fundamentals of Christianity, and that was all they concerned themselves about in the Valleys. He informed me, the Protestant population amounted to about 25,000 in the three valleys of Lucerna, La Peyrousa, and San Martino, without counting other families who were scattered about within a few leagues' distance, in small numbers. I was surprised to hear that there was *no one village entirely Protestant*, there being a minority of a few hundred Catholics in each Protestant commune. He favored me with the names of the thirteen Vaudois pastors.

Six of these thirteen are in the valley of Lucerna, and the other seven in the valleys of San Martino and La Peyrousa.

The visiters to these valleys have, within a few years, been quite numerous; and the purposes and character of the visiters have been also greatly diversified. After giving the names of a large number of the visiters, and some circumstances indicating the purpose of their visits, the writer proceeds to say—'From this list it will be seen to what kind of influence the Vaudois have been of late subjected in regard to their religious sentiments. I was, I believe, the first *Unitarian* who had visited them in modern times.'

Arrived at La Tour, I took up my quarters at the inn opposite the Catholic Church, kept by M. Rollier, where I found that I had been quite misinformed when assured there were no tolerable inns among the Vaudois, this being one of the most comfortable I was ever at. The landlord, a native of Lausanne, settled twelve years at La Tour, informed me that the new sect which was become very numerous in Switzerland had, *within the last year and a half*, found its way into the Valleys, where before they had *never had any seels at all!* He learned from his friends remaining near Lausanne, that this sect had occasioned riots by their persevering in obtruding their religious services upon the public in the markets, and wherever they found people assembled for business or amusement. They were called "Momiers," which he understood to mean the same as Methodists. He was very sorry they had come to disturb them in the Valleys, where they were perfectly satisfied with their own pastors, who never troubled them about disputed points, but taught them their duty as Christians. Mons. Nef and Mr. Traill were Momiers. He had attended Mr. Traill's services at La Tour; he taught them that their worship ought to be addressed to Jesus Christ, that in addressing him they necessarily included the Father and the Holy Spirit; that good works were not at all pleasing in the sight of God, and furnished no ground to hope for exemption from eternal damnation, since, after we had done all, we were but unprofitable servants, and, without the blood of Christ to cleanse us, we must all inevitably perish. He observed that *some* converts were made at La Tour, but that in general the Vaudois did not at all like the new doctrine. We were commanded in Scripture, he remarked, to address our prayers to God *in the name of* Jesus Christ, and not *to* him; and he would be thought a very hard master who should say to his servants, at the end of the day, 'Now you have all done your duty, but you are all unprofitable servants; go home without supper and without wages.'—'He did not know what might have been the consequence of this new doctrine, for it had done a great deal of mischief at Lausanne. But the Sardinian government hearing what was going on, and that the Vaudois were transgressing the law that no stranger should be allowed to preach in the churches or in private houses, sent down strict orders for enforcing this regulation.' I asked, what were the sentiments of the Vaudois in general respecting the Trinity and the Deity of Christ. He said the question was not discussed either in the pulpit or in families; their ministers did not at all encourage them to perplex themselves with these matters, but taught them to *worship God and imitate Christ's example, and attend to their work*. What others thought he could not say, but for his own part he thought there could be but one God, but that Jesus Christ was called God, *selon le spirituel*. He was conceived by the Holy Spirit, and that caused him to be called God,' &c.

[To be continued.]

DOCTRINAL.

CONTROVERSY.

In the last number of the North American Review, an article on the *prose writings* of John Milton contains some noble sentiments on "Controversy." The author of that article pertinently says, "He who is convinced that he has the living word within his bosom, has no right to keep it shut up there, pining and drooping for air and light and action." So we say, of the excellent and eloquent passages of this article, in relation to 'Controversy,'—they must not be kept shut up in that book "pining and drooping for air and light and action,"—but 'must go forth' and do their generous work of destroying the morbid sensibility, and correcting the false notions of men in regard to the uses and value of Controversy.

"Controversy has been called, by distinction, a thorny path; and many think they cannot walk in it without danger to their faces and their clothes, and therefore they decline it with terror and aversion. Now we profess ourselves to be great friends of controversy. We regard it with respect and favor, if not absolutely with love. If it is not a pleasant and flowery way, it is the direct road to light and knowledge; and if so, why do we talk about thorns, as if we expected to reach any of the supreme and permanent blessings of life, treading all the distance on turf and roses? We are glad that the glorious bard made it his adopted path, and that he pursued it with so untired, so forward, and so firm a step. We would not have had him write on any other subjects but those, which not only singularly involved the destinies of England at the period of his writing; but are inseparably connected with the present, future, lasting welfare of the world He was peculiarly fitted to elicit and establish truth by controversy; which we are persuaded is its proper, and almost its peculiar office. For the confirmation of this sentiment, we will take the liberty of offering our reasons.

"False teachers will arise in all ages, and deceive many; some of them intending to deceive, and others having no such intention. Dreams will be announced as realities, and believed as such, and realities will be scouted as dreams. There is such a perpetual warfare between truth and error in the world, that the old Manichean notion of two great opposing principles of good and evil, who, with their kingdoms of light and darkness, are engaged in constant and tremendous battle, would be little more than an accurate account of the real state of things, if it were stripped of its personifications and oriental imagery. There is a battle between good and evil; there is a struggle between the powers of light and darkness. Knowledge and virtue are in perpetual conflict with ignorance and vice; and whatever advantages the former may from time to time gain over the latter, the latter are mighty antagonists, who will no doubt maintain the contest obstinately and long.

"If the champions of error would in all cases avow themselves to be so; if they would write their name and their purpose on their banners, and send an open defiance, like him of Gath, against the armies of the living God, the contest might be brought to a more certain and speedy issue; but there are few of them who do not profess, either sincerely or insincerely, to be on the side of truth and virtue; and thus they become doubly mischievous by being disguised, and occasion the double necessity of unmasking and overcoming them. Many teachers of what is false and of a pernicious tendency, are as honest as it is possible for self deceiving humanity to be. They are the first, and most thorough believers of their own dreams; and are fully persuaded that they are dreaming for the cause of truth and the general welfare. The same honest language is held by those who are not actuated by the same pure motives; by those who uphold falsehood for the sake of their own private interests, or through the incitement of their bad passions, but do not confess the influence which guides and sways them, because they know that interest and passion, however powerful in themselves, are worse than powerless when presented as arguments to others; for he who wishes to be heard with the least patience by his neighbor, must appear to be anxious for his neighbor's good, not merely careful of his own. Tyrants talk of the safety of the state, and the happiness of their people, without saying much about the sweets of absolute power, and the indulgence of all their appetites and luxurious wishes. Indeed, it is not unfrequently the case that interest is louder in its professions of disinterestedness than is disinterestedness itself; for virtue is modest and hypocrisy is bold; and a part that is acted is likely to be overacted.

"To detect error is to overthrow it. But the most desperate antagonist of truth will not allow that they are in the wrong, or, in other words, that they are attacking what really is truth. The world is filled with falsehood, which never calls itself by that name. The diversities of human intellect and feeling, and the influences of education, habit and passion, give rise to innumerable errors, which agree together in two points, in being of a bad tendency, and in assuming the name of truth. On the one hand is falsehood, which thinks itself to be truth; and on the other hand is falsehood, which is resolved, if possible, to be thought so too, whatever it may think itself. Hence come theories, systems and plans, varying from each other, and from truth in different degrees; and, just in proportion as they vary from truth, conducing to unhappiness, if not immediately, yet in their remote effects. Wrong opinions and views tend to wrong conduct, and wrong conduct seeks to defend or excuse itself by maintaining plausible and nicely worded opinions. These are the consequences, natural and inevitable, of human freedom and human perfection, the bitter fruits of the tree of knowledge of good and evil, plucked from the beginning, and harshly infused into the mingled cup of life. Men are in a state of discipline; and these are the weaknesses, disorders, and rebellions of their pupilage. They are in training for that heavenly harmony which is the end of the Divine government; and these are the sad discords of their inexperience and perverseness, which break in upon the universal melody, and disturb the pure song of the stars.

"Surrounded on all sides by bad principles, false opinions, and doubtful disputations, what then is the duty of the sincere, serious, impartial lover of truth? What is his duty, in view of the evils which result from erroneous doctrines, and in regard to those who inculcate them? It plainly consists in moral courage and intrepidity; in affording a fair and fearless audience to all propositions, and advancing a faithful avowal and defence of his own convictions of truth. To enjoin silence by authority, or attempt to enforce it by penalties, on those who would proclaim their free thoughts, whether for good or evil, is not only a fruitless, but an unwise and an unrighteous expedient. The endeavor to suppress presumed error by physical power, is itself an error of uncommon magnitude; as great as any which it would suppress; and one which the world is beginning to get rid of, by that best of all methods of suppression, consent and dearly bought experience.—Opinions are like certain plants, which thrive, and spread, and weave their roots more firmly together, by being trodden upon and used roughly. The basket which the Corinthian woman set upon the young acanthus, was speedily overtopped and hidden by the rank and resolute leaves which sprung up from beneath it. There is a pride in man which always rises against pressure; and a sympathy in man which takes the part of an oppressed brother. Besides, to punish error is only to proclaim it, and to proclaim without refuting it. Punishment cannot reach the silent and secret thoughts of men; but that which is punished may; and that which is received in secret, will secretly make its progress, undermining and destroying, like a poison without its antidote; for mere force, or mere denunciation, is no antidote for the mind.

"The only way to deal with error, is to meet it, face to face; to examine it critically, feature by feature; to question it boldly, and to answer it fairly. To fly from it, is to tempt it to advance. To fear it, is to acknowledge its power, and to increase it; to wrong, moreover, the power of truth; to misapprehend the very nature of truth; to doubt the reality of its existence, the divinity of its origin, and the strength and durability of its foundations; to give up the world to the dominion of darkness, and the reign of the evil principle; to deny, practically, that there is any thing progressive in intellect, or useful in investigation, or conclusive in reason, or attainable in knowledge. What is it that we fear? Do we fear that God has so constituted the human mind, in relation to whatever is made to concern it, or come before it, that it has no final ability to discern between what is good and what is bad; what is stable and what is fleeting; what is and what is not? Do we fear that our Creator has ordained such an affinity between error and the rational part of those whom we are constrained to call his rational creatures, that the two agree more constantly, and always will agree more constantly and lovingly together, than will the latter and truth? Do we fear that error will naturally bear examination more steadfastly and successfully than truth? Or that the human mind necessarily supports what is false, with more ease and vigor than what is real? Or that those minds which espouse the cause of evil, are constantly stronger than those which take the good side? Or that vice is portioned with such convincing arguments, that virtue cannot answer them? Do we fear these

things? Do we apprehend that this is the course and order of the moral world? Then ought our life to be one perpetual fear; we should fear the government of the universe, and the dispensations of eternity.

"But if we do not fear that man is made more capable and susceptible of error than of truth, and that error is endowed from above with a permanent superiority here below, then error is not to be feared, but to be faced and opposed. If there is any falsehood which should terrify us, it is that which lives in our own houses, and speaks from our own hearts; and even that, perhaps, is to be handled severely rather than timidly; but that which comes from without, as it must come, and there is no help for it, so let it come. Let the prophet that hath a dream, tell his dream; let us hear it, and know what it is, so that it may be found to be a dream, and no reality. So long as men will proclaim their fancies, and other men will hear them, let them unburden themselves; and let them not disperse their spurious ware abroad, till it has undergone its inspection, and received its brand. Error is a disease incident to humanity; and we cannot fly from it; and as there are no means of general prevention, let it develope itself, that we may see it and trace it, and steadily administer its cure. Fear and ignorance go together; and those who timidly shrink from error, are in the way of losing the opportunity of much truth; for truth is often descried by comparison, and the manifestation of that, which, among many things presented, is the most worthy. By sifting the dust we discover the diamonds; which, though hidden in the earth, and crusted over with earth, are diamonds still.

"Let every ambitious imagination, therefore, take its own course, and come out and show itself. And let not its consequence be needlessly increased by a vain and unreasonable terror, which refuses to confront and rebuke it. It would be a pity, indeed, if all the zeal, and all the courage, and all the alertness, were to be exhibited on the wrong side, and cowardice and torpor alone were to be seen on the right.

"At the same time that it is our duty, and also our policy, to be fearless in regarding error, it is our duty to be intrepid in declaring the truth. If truth is of any value, we should maintain it as if we valued it. If it is of any certain benefit to mankind, we should proclaim it, as the well wishers of our race. If it is the cause of Heaven, we should plead for it earnestly, as the partakers of a spiritual existence, and the heirs of immortality. If we believe that infinite wisdom and rectitude govern the world, we should join ourselves to its interests, and contend for its rights, as for the course which will finally and completely triumph. He who is convinced that he has the living word within his bosom, has no right to keep it shut up there, pining and drooping for air and light and action. It must go forth and do its work, which is to oppose every false invention of man, and bring it to trial and condemnation. He who thinks that error and vice are destructive of the best interests of society, and of his own too, as connected with and forming a part of them, what has he to do, but to be the faithful advocate of religion and virtue, if he thinks that religion and virtue are contrary to error and vice, and to be preferred before them? If a man has no settled principles of right, why does he talk about error, or even pretend to fear it? Neither error nor truth is any thing to him. But if he is possessed of settled principles, why does he suffer fear, or fashion, or any motive in the world, to shake his confidence, or prevent him from declaring his convictions?"

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 28, 1827.

British and Foreign Bible Society. The *twenty-third* anniversary of the Society was held on the 2d of May. Lord Teignmouth presided. The total receipts of the year amounted to 30,240*l.* The number of Bibles and Testaments issued from the Depository, during the year, was 294,006. The receipts of the Society, this year, were 2,528*l.* less than last year, which is attributed to the secession of some of the Society in Scotland. The whole number of Bibles and Testaments issued by the Society, since its establishment, is *four million three hundred and three thousand three hundred and ninety-five.*

The late controversy respecting the Apocrypha has terminated in the decision "to apply the funds solely to the printing and circulation of the canonical books of Scripture, to the exclusion of the Apocrypha. Most of the Bible Societies on the continent acquiesce in the regulation of the parent Society, respecting the Apocrypha. We are told that the Society's operations in the Mediterranean are very encouraging, especially among the Greeks and Jews. In India the circulation of the Scriptures has increased. In South America there are two agents of the Society very successfully employed. In the islands of Scotland there are one thousand families destitute of the Bible. In Ireland the demand for Bibles is said to be unprecedented. One million families are reported as still destitute of the Scriptures.

Bible Society in Russia. The London Baptist Magazine states that the Emperor of Russia has given permission for the re-establishment of a Bible Society, and that he liberally patronizes the benevolent institutions which received the favor of the late Emperor.

Sandwich Islands Mission. We learn from the Missionary Herald, for July, that the American Board of Missions intend sending out a reinforcement of this Mission, to consist of, at least, three ordained missionaries, a physician, and a printer. The inhabitants of those islands amount to 130,000, and there are now only seven preachers stationed there. The Missionary Herald says:—

"*Two printers* and *two presses*, kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands. Hereafter there should be two printing establishments—one for Hawaii, the other for the remaining islands."

Prison Discipline. The Second Annual Report of the Board of Managers of the *Prison Discipline Society* is just published.—It is a publication of great interest. The subject seems to us scarcely to yield in importance to any of a secular nature that can be named. We are unable, this week, to give that particular account of the Report which we intended, and must defer it to a future opportunity. In the mean time, we recommend the Report to the perusal and candid attention of all classes of the community, especially to all our magistrates and rulers,—as imparting information in the highest degree important to them, as guardians of the public welfare.

Colonization Society. It is now established by satisfactory testimony, that the effort at colonization on the coast of Africa, has succeeded much beyond what was anticipated even by some of its friends. There have been, indeed, some lamentable instances of mortality, yet, on the whole, the place is considered healthy, and of late the precautions that are taken against the dangers of the climate, have proved effectual for preserving a good degree of health among the colonists.—The yearly emigrations are increasing. The greatest hindrance to emigration appears now to be the want of funds for paying the expenses of the voyage. The benevolent in all parts of the country are invited to contribute to the object.—The following notice will inform them of the proper channel of their benefactions.

Office of the Colonization Society,
Washington, July 17, 1827.

At a meeting of the Board of Managers, this day, it was resolved, That Mr. Charles Tappan, of Boston, be requested and authorized to act as agent for the receipt of monies for this Society, in the New-England States.

Attest,
R. R. GURLEY, *Secretary of the American Colonization Society.*

In compliance with the above resolve, the subscriber will receive such funds as may be transmitted to him for the Colonization Society.

CHARLES TAPPAN,
No. 76, State-street, Boston.

Editors of papers in New-England, who wish to promote the objects of the Colonization Society, are respectfully requested to insert the above.

Baptists. There are *fifty-five* churches belonging to the Convention of Baptist Churches in the State of Connecticut. At the late session of the Convention at Hartford, 38 of these Churches were represented by 56 delegates.

Columbia College. The affairs of Columbia College, at Washington, D. C. have become greatly embarrassed. A committee has been chosen to consider what may be done for the re-establishment of its prosperity. The committee report that $50,000, paid within two years, will place the College on a firm footing, and give a moral certainty of its future usefulness and prosperity. The whole Baptist denomination are appealed to for aid in preventing the downfall of the College. It is intimated that the Rev. Robert B. Semple, of Virginia, will be transferred to Washington, as President of the Board of Trustees, and will have the whole management of the pecuniary concerns of the Institution.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THEATRICAL EXHIBITIONS.

[No. 4.]

We are now to examine the effects likely to be produced by the establishment of a second Theatre in this city, on the moral tendency of our Theatrical exhibitions.—

An opinion seems to prevail, that one Theatre is quite a sufficient amount of this entertainment for the present magnitude and habits of the city; and that even this one cannot be sufficiently patronized, however worthy it might be of patronage.—If this opinion is considered true, by those who are engaged in the erection of the new edifice, it is difficult to conceive what motive can induce them to this measure. But if it is thought by them, that the neglect of the present Theatre, is owing to a degraded state in its conduct and exhibitions, which has deprived it of popularity; and any circumstances have precluded the hope of elevating it; a sufficient, and, we will add, a good motive, is discovered, for the institution of another, if designed by any regulations, to be put on a better footing.

In either case, a great rivalry must necessarily ensue between the two establishments, when the second comes into operation; and this rivalry must be more intense, in proportion as there is a smaller portion of the community, who will be inclined to frequent either, and for whose patronage they must contend. No rational expectation can be entertained, that either of these establishments will possess the power of destroying the other, and rising on its ruins: the counterbalancing of sagacious self-interest will prevent this effect; they will both continue to exist; and not only the success of both, but the moral influence they will exert on the community, will depend on the changes produced in each, by the rivalry between them.

Three cases may be contemplated, as results from the addition of another Theatre, to the one now in operation. Either, the new Theatre will be on the same plan as the present one, and both comprise the defects and corruptions which prevail in one.—Or, the new one may be so instituted, as to be suited, in its accompaniments and exhibitions, to the more refined and genteel part of the community, while the other is adapted to the more vulgar and illiterate; or, an improved management of the new one may be emulated by the other, and both rise together in moral and intellectual character.

In the first of these cases, it cannot be doubted that the rivalry of the houses will have a most unhappy effect on public morals, and augment to a considerable degree, the evils now believed to result from theatrical exhibitions. If, in the institution and conduct of the new establishment, a principle of pecuniary interest only is to govern, without regard to moral effect, or even refinement of character; if portions of the house are, as in the other, to be allotted, at a cheaper rate, to the accommodation of vulgarity and indecency; if the pieces performed, are to be selected, as heretofore, less with regard to their moral sentiment, than to their stage effect; and if temptations to inebriety and vice, are still permitted to surround this entertainment; it is obvious, the audiences of the new Theatre will not be more select than those of the old. The former will attract a great portion of the *worst* as well as the *best* part, of the auditors of the latter. Those who now abstain from the theatre, from aversion to its corruptions, will still keep aloof from both; and the managers of both must still derive their support from the same classes as have hitherto patronized the amusement.

But if these classes of the community are hardly sufficient for the support of one of these establishments, they certainly would be quite incompetent to two; and hence the respective managers will be induced to resort, successively, to imposing novelties, to attract custom from each other, and the public. No one will dream of suiting these novelties to the soberer part of the community, who neglect the Theatre: they must be adapted to the heterogeneous mass, whose attendance may be hoped for.—Puerile and gaudy spectacles; the extravagant absurdities of the pantomime; and perhaps the voluptuous indecencies of the foreign opera, which have not yet disgraced our city; will be alternately employed, to restore the fulness of the divided harvest, and it will not require the spirit of prophecy to predict, that, as these exotic excitements are multiplied, and the taste for them consequently increased, the moral sentiments and habits of the people (so far as they are affected by theatrical exhibitions,) must decline in proportion.

If the projectors of the new Theatre should rigidly determine to make such a construction of their house, and such positive regulations in its government, as should ensure the exclusion of those persons who cannot be expected to behave with order and propriety; if they should resolutely banish the bar of liquors, and every other offensive object, and sedulously prune their plays and exhibitions of all passages and actions of a profane and indelicate nature, so as to adapt the amusement to the most refined portion of the community only; and should succeed in acquiring audiences exclusively of that character; and if these measures should not be followed by the conducters of the old Theatre, but the present regulations should be persevered in; the moral effect on the community, though not so injurious as in the first case, would still probably be, in a considerable degree, pernicious.

There would be two Theatres—one for the genteel and well-educated; the other for the vulgar and illiterate. In the latter, the departure of all the auditors of respectable characters would be succeeded by a rapid degeneracy in the decorum of the performances. Exhibitions, actors, accommodations and refreshments will be provided, adapted to the taste of those who resort to it, and perhaps below it; and the moral character of the amusement will experience the same declension as in the former case. And this evil will not be entirely compensated by the purer taste exhibited to the eyes of youth in the new establishment. For it is very possible for an amusement to be exceedingly improved in point of taste and elegance, and very little so in religious and moral character. It is obvious that, while the patronage of those who are in the habit of attendance on theatrical exhibitions is to be courted, the former object will be aimed at rather than the latter; and we repeat the expression of our fears, that quite as much danger will be found in the irreligious and immoral sentiments, which may still be retained, but communicated in elegant and inoffensive expression, as in undisguised and disgusting violations of decorum.

The third case will be considered in the next number. B.

FOR THE CHRISTIAN REGISTER.

REVIVALS A TEST OF TRUTH.

MR. EDITOR,—I am an anxious inquirer for religious truth, and have been often exceedingly perplexed by the great variety of religious opinions, which are regarded by different individuals and sects, as of divine authority. The other day, in looking over some of the periodicals, I observed that what are technically called Revivals of Religion, are to be regarded as giving the sanction of God to the peculiar doctrines taught by those, who have been favored with these special blessings. I believe that something like this statement has been often made; but I have not regarded, heretofore, the subject with that interest with which it now strikes my mind. Recently it has appeared to me, that this test of truth is remarkably well chosen. It is founded upon the principle, that Christianity is designed to work a great change in human character, to produce pure morals, and an exalted piety. Several inquiries at once suggested themselves to my mind; and I am about to state to you the manner in which I endeavored to answer them. I have very little power of abstract reasoning; and my imagination is so very torpid, that I am unable to create delightful pictures from the shadowy reports, which are often in circulation. So I went to the investigation of my subject in a matter of fact way.

I inquired, first, into the actual fact, whether what are *called* revivals of religion, are in reality so. I thought, that this would not be accurately ascertained, by visiting such places, as were, at the time, under great excitement; for hopes might be raised, which might not be gratified; and it has long been my opinion, that experiments in religion are to be tested by time. I recollected a very pleasant village, at some distance from the place of my usual abode, which, about twelve years ago, was visited by very high religious excitement. It seemed, at the time, judging from the accounts then given, that every soul was filled with religion, that soon vice would be banished from the place, and that religion then would display all her attributes of power, of purity and love. So great was the interest then, that, in many instances, the ordinary business of the world was suspended, religious meetings were thronged, and multitudes were pressing into the church. I determined to visit that village. I found, to my utter dismay, that the minister had been driven from the altar by the indifference and dissensions of his people. He had been gone for several years. The religious state of the community was most deplorable. I was there on the sabbath. A few were collected for public worship, and though their interest in religion was not entirely destroyed, they seemed to conduct their worship in a manner most revolting to a mind accustomed to sober, rational views, and to deep and modest religious feeling. The venerable character of religion seemed to partake of the vulgarity of vulgar minds, and to put on the most grotesque appearance. The good people mourned the state of things, but comforted themselves with the persuasion, that they had little to do but to wait patiently; that God would again return to them, and that they should be again revived. On inquiry, I found, that many, who, a few years before, were all zeal, and ready to denounce every one who would not unite with them in their rapturous devotions, were now on the sabbath strolling in the fields, or lounging at home in sloth, entirely unmindful of the ennobling duties of this precious day.—Some had become open revilers of religion; and a few, who had mourned in secret, when the storm was raging, were still weeping over moral desolation. Yet here, twelve years ago, was a vaunted revival of religion. I was obliged to conclude, that what is sometimes *called* a revival of religion is not so in reality. And I was led to believe, that similar scenes, produced by similar causes, might be witnessed in very many other places.—These desolations could not be the effect of God's spirit. It is necessary, then, to inquire into the character of excitements connected with religion. There may be strong excitement, where there is no moral improvement.

Another inquiry, which occurred to me was, whether the peculiar doctrines of Orthodoxy were fully taught, where what is called a revival of religion is commencing. I was acquainted with some individuals in a neighboring town, in which it was said that an unusual degree of religious interest was commencing. I immediately proceeded to the place. My mind was deeply interested by the serious devotion which I witnessed. There seemed, indeed, to be a wonderful attention to religion, and there was also an unusual spirit of love manifested. I attended their meetings, and heard nothing of controversial theology. There were, indeed, dark hints thrown out of abounding error, but particular doctrinal errors were not stated distinctly; and the inquiry was general, what shall I do to be saved? And many a prayer was offered up with apparent devotion for the conversion of sinners. I was delighted. I knew, that the clergyman of the place was reported to be a man of a most exclusive spirit, and I thought that he had been slandered by sectarian zealots. I inquired of an intelligent member of his parish, who seemed to sympathize with others in the bright hopes which were encouraged, and who, I supposed, was not, himself, under the influence of a sectarian spirit, if I had seen a fair specimen of the manner of conducting their religious meetings. O yes, he exclaimed with great feeling, our minister used to dwell very much upon subjects of controversy; but since the revival commenced, he seems to be filled with love for all Christians, and he does not permit us to introduce subjects on which Christians differ. He is an altered man, he preaches only plain, practical, serious sermons, and we all love him now very much. My heart was made glad. But conceive of my disappointment, when I visited the same place a few months afterwards, and found the people agitated by contentions. The excitement had been produced, and now they were marshalling the new converts under the standard of a sect. Bitter controversy was excited, and the very man, who, in the openness of an honest zeal, had extolled his minister, was not permitted publicly to profess his faith in Christ, because he could not do it in the language which man's wisdom teaches. What will be the issue of this state of things God only knows. Of one thing, however, I am convinced, that, in producing a revival of religion, it is necessary to put out of view subjects of controversy; and to display those great truths, in which all serious Christians are agreed. How then are revivals a test, by which to try disputed doctrines?

My next inquiry was, whether revivals of religion never take place among Christians who deny, and that openly, the doctrines reputed Orthodox. I still use the word revivals in its technical sense. On examination, I found, that the Methodists, who assail Calvinism at every point, and that with great and persevering earnestness, date their existence as a sect from a revival, whose influence spread far and wide. I have been in the midst of them, and have witnessed among them the highest religious excitements.—They are, at this moment, spreading themselves over the world, and their progress is marked by great strength of religious feeling, and I doubt not but that they are doing much good. Again, the sect, which is called Christians, deny in common with the Methodists the doctrines of Calvinism; and in addition to this they are undisguised in their opposition to the doctrine of the Trinity; yet their progress has been marked by most striking revivals of religion. They are as common, even more common among this sect, than among the Orthodox; and I must say that they are carried forward among them with a greater spirit of charity, than among those who boast so much of these things in their own churches.

My conclusions then are, that what are called revivals of religion, are not *always* attended with the religious improvement of a community; that revivals are no test of the truth of disputed doctrines, inasmuch as these doctrines are usually kept out of view, while the excitement is getting up; and as they exist with equal power in sects holding opposite views of these doctrines; and that the best influences of religion are excited by those common principles which are peculiar to no sect; that if high excitements are necessary, the exciting causes may be found in the Unitarian as well as the Orthodox faith.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,—I can say, with great sincerity, that I am no friend to religious controversy; nor do I expect that all difficult subjects in theology will be so explained, as that there will not be some diversity of sentiment, on speculative points. But I do think it important, that we avoid in our creed such expressions as serve to perplex serious people, and to imply a palpable contradiction or absurdity. The doctrine of transubstantiation was objected to by the Protestant reformers as *irrational;* and if not absolutely contradictory, yet as requiring a constant miracle to support it. There are declarations of scripture, (in the Gospel of John,) which teach the doctrine. But the Protestants appealed to reason, and boldly pronounced the Romish tenet unfounded. The passages, they said, were figurative; and common sense and reason were against the literal translation. And *reason* and *common sense* triumphed.

But at the present enlightened period, we are urged to believe the doctrine of the Trinity,—to adopt the tenet, that there is one God, and yet three, or three persons in the divine essence, which is the same thing.—And this, not because there is any full and direct and explicit declaration to warrant the tenet; but because some metaphysicians have so interpreted scripture, or think scripture warrants such an opinion. But where scripture is not express and full and clear, it seems to me *presumptuous*, as well as irrational, to make up a doctrine and force it upon the Christian world, in opposition to the plainest dictates of reason and common sense.

I was led into these reflections by seeing accounts of laying the corner stones of two churches in this city. They say, "the building is to be raised for the worship of Jehovah—Father, Son and Holy Ghost." Do they consider what they say, and what a doctrine they teach, by this language? "Jehovah—Father, Son and Holy Ghost." Or, in other words; "We worship Jehovah, or God—and this one God is Father, Son and Holy Ghost." As to Holy Ghost, all scholars know full well, that this is *Holy Spirit;* that is, the Spirit of God, or God himself.—But as to "Father and Son," is Jehovah, the true God, the God of Jews and Christians, is he both Father and Son? How can such a thing be? Father and Son cannot be one and the same, in reality and in fact; though they may be so figuratively, or in the mode of operating. But the fundamental doctrine of the "orthodox," is Jehovah, our God, is Father and Son; the Father and Son are one and the same. But what says the Bible? And who is wisest, fallible man or an inspired prophet? "Hear, O Israel, Jehovah, our God, is ONE Lord." He is not Father and Son; for this would be more than one. We call upon all the Doctors of the Sorborne, of Geneva, of Westminster and of Andover, to prove that Father and Son can be united in the same person or being, or can be really *one.* No evasion will satisfy reason. No mystery will be received by common sense, where a palpable contradiction is expressed. "I am Jehovah, and besides me there is no other God." But we are now told, that Jehovah is Father, Son and Holy Ghost; three and yet one. But does scripture say so? No, nothing like it. Mr. Stuart, speaking of the orthodox doctrine, of "the eternal generation of the Son," says "it is unintelligible, irrational; he cannot understand it, and therefore cannot believe it." So we say of the human creed, which teaches that *Jehovah* is Father and Son. It is contrary to reason and is unintelligible. We rest then in the language and doctrine of the Bible, "that Jehovah, our God, is *one* Lord, and that besides him there is none other."

We make these remarks in utmost serious-

ness, and beg rational Christians of all classes to read their Bibles, and to be content with what it teaches; and to reject the doctrines of weak and fallible men.

A BEREAN.

LITERARY.

The following literary items are selected from the late English Magazines.

A work for young persons, under the title of Philosophy in Sport made Science in Earnest, will shortly be published in three volumes 12mo.

Mr. W. T. Lowndes proposes to publish by subscription a Bibliographical work, which he calls the Book-Collector's Manual, or a Guide to the Knowledge of Rare, Curious and Useful Books, either Printed in or relating to great Britain and Ireland, from the invention of Printing to to the present time, with Bibliographical and Critical Notices.

Among the recent literary announcements is mentioned a Theological Encyclopædia, embracing, it is said, every topic connected with Biblical Criticism and Theology.

Dr. Gordon Smith's Work on Poisons, which has been much interrupted by the Author's state of health, will shortly be ready for publication.

In the press, and speedily will be published. Pathological and Practical Observations on Spinal Complaints, illustrated with Cases and Engravings; also, an Inquiry into the Origin and Cure of Distorted Limbs. By Edward Harrison, M. D. F. R. A. S. Edinb. formerly President of the Royal Physical Societies of Edinburgh.

Sermons, Doctrinal and Practical; elucidating the Doctrine of the Trinity, the Sovereignty of God, the Power of the Devil in the World, the Duty of Studying Prophecy, the Intermediate State, the Knowledge of each other in the Life to come, the Millenial Reign of Christ upon Earth, &c. &c. &c. With illustrative Notes and Authorities. By the Rev. John Noble Coleman, M. A. late of Queen's College, Oxford. 8vo. 12*s*.

Among the books lately sold in the Rev. T. William's library, was a Latin MS. of the Gospels presented by the Countess Matilda of Tuscany in the eleventh century, to the monastery of St. Benedict de Padolirone, near Modena. This codex, which Dr. Dibdin says is the finest in existence, is in folio, written upon vellum. It was sold for 172*l*. Evangelia Quatuor, a fine Greek MS. upon vellum, bearing the date of the tenth century, was sold for 52*l*. 10*s*.

A celebrated Missal which was presented to Isabella, queen of Spain, was lately sold by auction to Mr. Hurd, for 360 guineas. It was one of the most valuable articles in the splendid library of the late Mr. Dent.

SUMMARY.

FROM ENGLAND.

By London dates to June 9th, we have the following intelligence:

It appears from the speech of Mr. Canning, Chancellor of the Exchequer, that after twelve years of peace, the English national debt has considerably increased, and that the revenue falls short of the expenditure, by 2,000,000.

On account of the continuance of the forces, in Portugal, a new grant of £500,000 had been voted.

By the Paris Moniteur, of June 4th, it appears that the French government had serious grounds of complaint against the Dey of Algeirs. French ships had been searched and pillaged by Corsairs.

By an express from the British Minister, at Constantinople, it is stated that a great battle was fought on the plains of Athens, on the 29th April, between the Turks and Greeks, in which the Turks were defeated, with great loss; (10,000 spoken of as killed.)

On the 16th of May, it was reported, at Odessa, that an insurrection had broken out among the Janissaries at Constantinople, and that great alarm prevailed there.

Paris, June 7.—Extract of a mercantile letter, dated Constantinople, May 10:—"Lord Cochrane was in the vicinity of Poros, and had purchased 40 Greek vessels, which he was furnishing with rockets and other instruments of destruction. It was asserted that this armament would be ready on the 15th May, and that Lord Cochrane would then sail for Tenedos to wait for the Turkish fleet. Meantime, Capt. Hastings has taken, in the Gulf of Selo, six Turkish vessels laden with ammunition, and has burned four others. He thus has placed the Seraskier, who depended on these supplies, in a very embarrassing situation. All these accounts have considerably irritated the Sultan and the Divan."

By an arrival from Liverpool, at New-York, on the 23d inst. Liverpool dates to the 13th of June, and those of London to the 11th, are received.

The accounts from Greece are of a favorable character.

From the Etoile, dated Saturday, June 9.

VIENNA, JUNE 9.

[By an extraordinary conveyance.]

The following is the letter, written by Lord Cochrane, after the first combat in the Piræus:

"To the Committee of Government of Greece.

"A battle, glorious to the Greek cause, has been fought to-day. It was commenced by the marines, who were landed on the several points of the coast of the Peninsula, (Munichpa,) and drove before them the enemies, who were posted there. The land troops, not willing to be surpassed in courage by the marines, also rushed on the enemy.

"While the Hydriots and Spezziots were making themselves masters of the enemy's position in the Peninsula, the troops advanced on the other side of the Piræus, whence, at this unexpected attack of the heroic courage of the Greeks, the Turks fled like a flock thrown into confusion.

"From this day begins a new era in the military system of Modern Greece. If every one behaves to-morrow as all, without exception, have behaved to-day, the siege of the Acropolis will be raised, and the liberty of Greece insured.

My wishes and my desires are, that the Greeks may obtain liberty for a period longer than that in which they have endured slavery, and that their glory may equal that of their ancestors. COCHRANE.

"The port of the Piræus, 20th of April."

LONDON, JULY 11. Hamburgh papers to the 9th have come to hand this morning. The extract which we subjoin gives some further particulars from the Greek Gazettes of the operations of Lord Cochrane and Gen. Church against the Turks. It appears, that a party of the latter, who had surrendered in the Monastery of St. Spiridion, were murdered by the Greeks in violation of the condition on which the garrison had capitulated. This horrid outrage made Gen. Church threaten to leave the army, if the guilty were not punished, and ten individuals concerned in it were arrested. Policy and humanity, not less than justice, require severe examples to be made, without delay, in such a case. How many Greeks may be slaughtered, where the Turks prevail, to avenge this deed of blood; and how many more may be sacrificed, even where they are vanquished; for, convinced that they are not to be spared if they surrender, though hoping for neither triumph nor escape, is it not to be expected that they will struggle to the last, and sell their lives as dearly as possible? After recording the above circumstances, the account proceeds to state, that "During the night of the 29th, nothing took place, but the Acropolis was in the greatest distress and danger: 4000 Greeks had marched towards Asomatos, (north of the Pirœus) to attack in the rear the fortified position of the Turks in the Grove of Olives, while the other corps were to attack in front. The Turks, however were strongly entrenched at all points, and seemed resolved boldly to expect the projected attack." The ship adds the Observer, which brought the above news to Smyrna, was unfortunately obliged to leave Salamis at the decisive moment, so that several days will pass before we learn the issue of the combat that was impending. *Courier.*

The John Bull, of the 10th, intimates that Mrs. Coutts, widow of the late celebrated banker, was to be married on the following day to the Duke of St. Albans.

The English papers give highly favourable accounts of the crops throughout the kingdom, and the good effects from the revival of trade were becoming more and more manifest.

The Paris papers mention the report of a misunderstanding between Sir Wm. A'Court and Sir Wm. Clinton, but the London Courier of the 11th says it is wholly unfounded.

Two Englishmen of distinction, one of them the brother of a Peer, have been murdered at Aleppo.

Parliament was to be prorogued on the 22d of June.

The Russian army continued to be successful in their war against the Persians.

The divorce bill of Miss Turner, against Wakefield, has passed the House of Commons. It now only awaits the royal assent to pass into a law.

From Colombia. The article on our last page, respecting Bolivar, is expressed in the most favorable terms which can fairly be used in relation to this distinguished individual.

The following article, from the Columbian Centinel, does not tend, in any degree, to lessen the suspicions that are daily spreading to his disadvantage.

The last received news from the Republic of Colombia is interesting, and indicates the approach of a serious civil war. It will be seen, by the official articles inserted in another column, that General Bolivar (after having accepted the invitation to resume the office of President of the Republic) had proclaimed his determinatioa to march at the head of an army to chastise the "Pretorian Band," which had arrived in the southern departments of the Republic (of which Guayaquil is the capital) from Peru. It will be recollected that the troops thus denominated and denounced by Bolivar are the patriotic division, about 4,500 strong, and composed of disciplined battalions, which lately effected the revolution in Peru over the Bolivian system; and who afterwards embarked for Guayaquil, where, after their intentions were known, they were cordially received by the people of that part of the Colombian Republic, and assisted in overturning what they considered the tyrannical order of things established by Bolivar therein. The division is composed of the veteran Colombian troops with which Bolivar conquered Peru, who deserted his cause on the establishment of the Anti-Republican Code, which he imposed on Bolivia and Peru, on his leaving Peru. They have sworn to resist with their lives all the attempts of the Dictator to conquer them: and have been promised the support of the Peruvians, from whom they had received recruits. They were, however, deficient of officers, having, previously to their departure from Peru, sent off most of the staff to Colombia. They had avowed their determination to submit peaceably to any Constitutional system which the contemplated Congress of Colombia should establish.

Hartford Asylum. The Asylum for the Deaf and Dumb, at Hartford, is represented, in the late Annual Report, [the *eleventh*,] as still in a prosperous condition, and as prosecuting its benevolent objects with success. The whole number of pupils that have been admitted into the Asylum, is 248. The Asylum contains, at present, 130 pupils. *Fifty-five* are now supported in the Asylum, in whole or in part, by the State of Massachusetts.

English Criminal Code. The Christian Observer, [English,] of May, speaking of public affairs, says, "Mr. Peel's admirable bills for simplifying and improving the Criminal Code, are in progress, and are lauded by all parties."

It is, indeed, devoutly to be hoped, that something may be done that may tend to lessen the number of capital punishments. There can be but little doubt, that many of the crimes, which, in past years, have been expiated by death, in England, may be traced to the existence of severe laws, which, though sometimes enforced, are continually violated with impunity. These examples of escape lure many an unhappy victim to his ruin.

Exhibition at Cambridge. The Exhibition of the Junior and Sophomore classes, at Harvard University, took place on Monday, the 16th inst. The performances were attended by a larger company than usual, and were said to have been highly interesting.

On Tuesday, the Farewell Oration was delivered before the Senior Class, by Thomas Davis, of Boston, and a Poem, by C. C. Felton, of Saugus. The performances were well listened and bestowed to with interest.

Major Laing. By late advices from Europe, we learn that considerable doubt is entertained of the correctness of the late inteligence of the death of this "intrepid traveller."

Essex Merrimack Bridge. It has been lately announced that the chain bridge over the Merrimack, between Newburyport and Salisbury, is repaired, and is now passable, and is considered as substantial and safe as any bridge in the country.

Dr. Lieber's Swimming School opened on Monday morning. It is placed in the channel, near to the Mill Dam, and a boat is employed to convey the scholars to and from the school. A correspondent, who visited the school on that day, with his children, to ascertain the convenience and safety of the arrangement, and the manner of instruction, was perfectly gratified with both. Apartments are prepared for the scholars, in which they dress and undress.—While in the water, a belt is placed about the bodies, under the arms attached to a rope or pole, by which the head and body are kept in the proper position in the water, while the pupil is learning the use of his limbs: this he will probably soon acquire, as he finds himself perfectly safe from danger. The utmost order and decorum are observed; and an opportunity is now presented, under an able and and accomplished instructer, for our children to acquire an art, which will put into their power not only to enjoy an exercise which is pleasant in itself and most salutary for health, but to guard them from the many casualties, to which they may be exposed in life, from accidents on the water. Such an establishment has been much wanted in this city, surrounded as it is by the sea, and we hope it will meet with good encouragement. *Daily Adv.*

BAPTIST CHURCH, *in Federal-street.*—The Christian Watchman describes the new Meeting House in Federal-street, which was opened on Wednesday last, for religious services as follows: It is a neat and spacious edifice, built of brick, 60 feet wide and 86 feet long, including the Porch. It has a basement story, containing a large and convenient vestry, two rooms for candidates to prepare for baptism, and three large rooms for other purposes. In front of the pulpit is a Baptistry. There are 117 pews on the lower floor, and 34 in the Gallery. A cupola is erected, and a bell weighing 1634 pounds. The house is finished in a neat and beautiful style, and situated in a central part of the city. Expense will exceed 35,000 dollars.

Worthy of Imitation. We rejoice [says the Massachusetts Journal] to transfer to our columns the following order, and we hope it will travel through the States. It comes from the heart of the Commonwealth.

"*Commonwealth of Massachusetts. Worcester, ss.* At a Court of Sessions, begun and holden at Worcester, within and for the County of Worcester, on the fourth Tuesday of March, A. D. 1827, —*Ordered by the Court*, That the Overseers of the House of Correction be directed to discharge no person from said House, who shall hereafter be confined there as a *Common Drunkard*, before the expiration of his sentence, until such person shall procure a Certificate from the Physician of said House of Correction, that such prisoner has submitted to such a course of medical treatment as shall be prescribed by said Physician.

"A copy as of Record appears.

"Attest, ABIJAH BIGELOW, *Clerk*."

That distant events strike with more surprise and take more entire possession of our minds than those which pass almost under our own eyes, is a remark as ancient as it is unquestionably true. At this time, our papers are pretty generally occupied in noticing a fact stated in the House of Commons, by Mr. Huskisson, that *Silk Bandanna Handkerchiefs* are made in England and exported to India. This is a curious fact, exhibiting the revolutions of commerce and the triumphs of skill and ingenuity. A few years ago, nearly all the white cotton goods consumed in the United States were imported from India; *now we export white Cotton Goods from the port of Philadelphia to Canton*, as an article of commerce. We may also state that large quantities of cotton goods are exported from Boston to Smyrna. *Dem. Press.*

American Ingenuity.—Mr. Perkins has been engaged by the French Government to build steam artillery. A piece of ordnance is to throw sixty balls of four pounds each in a minute, with the correctness of a rifle musket. A musket is to be attached to the steam generator, for discharging a stream of lead from the basin of a fort. It is to throw from one hundred to a thousand bullets in a minute, as occasion may require. A series of satisfactory experiments has taken place at Greenwich, attended by the French Engineers appointed for the purpose by the Duke d'Angouleme, with one of his aids, and Prince Polignac. Lord Wellington remarked, that a country defended by this kind of artillery, would never be invaded. Lord Exmouth, after witnessing a few showers of lead, said he believed the time would come when a steam gun-boat, with two large guns in her bow, would conquer any line-of-battle ship; and Sir G. Cockburn said, the mischief of it was, it would be to nations what the pistol was to duellists—it would bring strong and weak on a level. [*Lon. Pa.*]

COLUMBUS, (OHIO,) JULY 12.—*Colonization Society.* The people of this State are deeply interested in the success of this Society. We are suffering under many of the pernicious effects incident to a slave population, without any of the few benefits which are derived from holding slaves. Immense numbers of mullatoes are continually flocking by tens, and by hundreds, into Ohio. Their fecundity is proverbial. They are worse than drones to society, and they already swarm in our land like locusts. This state of things calls loudly for legislative interference;—and, whilst the Colonization Society rids us of a few, the Legislature ought to devise some mode to prevent the People of this State from suffering under nearly all the inconveniencies and deleterious effects consequent upon slave holding. *State Journal.*

Slave Trade. This abominable traffic, we regret to find, is still prosecuted with energy from the Island of Cuba. By an arrival at Charleston we learn that—"A schooner from the coast of Africa, with 250 negroes, came to anchor about four leagues off Trimdad de Cuba on the 29th June. She landed the negroes at night, and entered the 31st, under Dutch colors. She was despatched from St. Jago de Cuba—this is her third trip within a short time. She lost 110 on her passage." *Balt. Pa.*

Earthquake. On the 6th inst. between five and six o'clock, a very sensible shock of an earthquake was felt in Cincinnati. The undulatory motion lasted for about half a minute, and appeared to be from north to south. The noise produced by the rattling of windows and furniture in several houses was so considerable as to occasion sensations of alarm in many persons. Two slight shocks, with an interval between them of about a half of a minute, were also noticed by many persons in Frankfort, Ky. on the morning of the 5th.

In Indiana, lately, a father shot and killed a young man, who was about to marry his daughter without his consent. The young man was riding to the Clergyman's with the young woman behind him. The father surrendered himself and was admitted to bail.

Zera Colburn, the mathematical genius, whose wonderful power of computing numbers astonished the literati of Europe, is now a minister of the gospel in the Methodist connexion, in Norwich.

To Correspondents. A communication was sometime since received, signed "A Friend to the Heathen." It will be noticed in due time.

"Layman Junior" is received.

We refer our readers to the interesting Report of the Treasurer of the Provident Institution for *Savings* in this city, which will be found on our last page.

MARRIAGES.

In this city, on Sunday evening, the 22d inst. by Rev. Mr. Gannett, Mr. Seth Reed, of the firm of Lyman Tiffany & Co. to Miss Lucy Holden, daughter of the late Edward Holden, Esq.—On Wednesday morning, at St. Paul's Church, by the Rev. Dr. Gardiner, Mr. Caleb Mosher, jr. to Miss Elizabeth S. Billings, both of Providence, R. I.—Mr. Watson Freeman to Eveline, daughter of the late Dr. Fessenden, of Brewster.

In Providence, R. I. Rev. Handel G. Nott, of Dunstable, N. H. to Miss Lydia Clarke Kingman.

In Portsmouth, Mr. Valentine Pickering, of Newington, to Miss Ruth Chase, of Portsmouth.

DEATHS.

In this city, after a painful illness, Mrs. Clarissa Jones, wife of Mr. Hans Jones, aged 35.

Drowned, in Cambridge, on Monday last, Mr. Gersham Swan, aged 33.

At Indian Hill Farm, near Newburyport, Mrs. Catherine Poor, aged 92 years and six months. It is a remarkable fact, that in a large family like that at Indian Hill, there has been but five deaths in thirty years—four persons of the five were upwards of 90 years, and the other 78.

In Edgartown, Mass. on Wednesday last, the Rev. Joseph Thaxter, aged 83, the last of the chaplains of the Revolution, and who officiated at the laying of the corner-stone of the Bunker Hill Monument.

In Westford, Rev. Nathan Bradstreet, aged 57—formerly minister of Chester, N. H.

In Easton, after an illness of three days, Mr. Daniel Hayward, aged 26.

In Portsmouth, Mr. William S. Norton, aged 32, supposed to be of Weymouth, Mass.—Mrs. Frances Mary Abbott, wife of Mr. John Abbott, jr. aged 33.—Mr. Ebenezer Clark, aged 32, a native of Sandbornton.

From the New-York Saturday Evening Gazette we copy the following statement of extraordinary longevity.

In Shropshire, Eng. Thomas Spear, 163. He married at the age of 30, and became a widower at 43; he had two children, a boy and a girl, who lived more than a century, and left numerous decendants. At his funeral 638 of his descendants were present.

ORIGINAL BOOKS FOR CHILDREN,

Published by BOWLES & DEARBORN, 72, *Washington-street*—*Boston.*

ADVANTAGE of a good Resolution;
The Four Apples;
The Confession;
The Child who took what did not belong to her;
The Botanical Garden;
John Williams, or the Sailor Boy;
Anna Ross—abridged for the use of Sabbath Schools;
Sophia Morton;
Emily Parker—by the author of Evenings in New-England, and editor of the Juvenile Miscellany;
The Pet Lamb;
George Mills, or the little Boy who did not love his Books—hy the author of John Williams;
The little Girl who was taught by experience;
The Shower;
Self-Conquest, or the sixteenth Birth-day;
Marion Wilder, or the passionate little Girl;
Also, The Young Child's Prayer Book—second edition.
July 28. 6tis

LINCOLN'S SCRIPTURE QUESTIONS,

For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.
July 28.

MURRAY'S GRAMMAR.

LINCOLN & EDMANDS, 59, Washington-street, have published a new edition of ALGER'S MURRAY; being Murray's own Abridgement of his Grammar, with copious additions from his larger work, rendering the Syntax very complete, to which Questions for examination are added. By *Israel Alger, jr.* As a cheap and compendious elementary work for general use, this is probably the best Grammar extant, and is rapidly gaining an introduction into most of the towns in New-England. Though furnished at a moderate price, it is so copious, as, in most cases, to supersede the necessity of a larger work.——Price, $2 a dozen.

Extract from the Record of the School Committee of Boston.

"At a meeting of the School Committee, held at the Mayor and Alderman's Rooms, May 5, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston stereotype edition, be introduced into the Public Reading and Grammar Schools of this city.

"JOHN PIERPONT, *Sec'ry.*

"*Boston, June* 15, 1824."

BENEDICT'S QUESTIONS,

ON THE NEW TESTAMENT.

JUST received and for sale by *LINCOLN & EDMANDS*, "*Questions on the New Testament*, for the use of Sunday Schools. By Rev. DAVID BENEDICT." *Price* 6 1-4 *cents.* July 28.

SCRIPTURE GUIDE TO BAPTISM.

FOR sale by *LINCOLN & EDMANDS*, *The Scripture Guide to Baptism*; or a faithful citation of all the passages of the New Testament, which relate to this ordinance, with the sacred text impartially examined, and the same supported by numerous extracts from the most eminent and learned writers. *By R. Pengilly.* Price, 31 cents.

As the Scripture Guide presents, at one view, every passage in the New Testament, which alludes to the ordinance of Baptism, either literally or figuratively, with such candid illustrations as the subject requires, the serious inquirer after truth will be materially aided in his researches after truth, by a careful perusal of the work. July 28.

JUST RECEIVED,

BY BOWLES & DEARBORN, 72 Washington-street, Boston,—*A selection of* HYMNS *and* PSALMS, *for Social and Private Worship.*—(Fourth Cambridge Edition.)

*** The above Books will be sold at less than cost, having been used a few times. 6w July 28.

GEOGRAPHICAL CARDS.

NEW Geographical Cards, for Children. Price $2 per Doz.; 25 cts. per pack. For sale by N. S. SIMPKINS, & Co. Court Street, corner of Brattle St

SABBATH SCHOOLS.

HYMNS on Cards for Sabbath Schools. Do. with texts of Scripture attached to each. Do. with a Reward of Merit on each. Price 12 1-2 cts. a pack. Likewise, Moral and Religious books for Juvenile Libraries, for sale as above. July 14.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volume. Some of the last volumes will be sold separate, if wanted, and complete sets.
June 16.

WANTED.

A MAN to obtain subscriptions for a periodical work. Apply at this office. July 14.

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Children's books.

☞ The subscription price will be paid in cash for the No. for January and Febuary, 1820.

TO LET.

IN Cambridge-port, pleasantly situated, a convenient Dwelling-house, containing 5 square rooms, Washroom, Wood-house, a large grass yard, and Garden if wanted. It is situated immediately between the Unitarian and the Universalist Meeting-Houses, and but a few rods from the new Calvinist Meeting-House, now erecting. The hourly stages constantly pass the house. Rent very low to a good tenant, as the present occupant must leave in a few days. Inquire at this Office.
July 14.

ROOMS TO LET.

THREE or four rooms in the building corner of Court and Brattle street to let, singly or together. Information on the premises.

CUTLERY AND SILVER PENS.

ROGERS' *Silver Steel* Pen and Pocket KNIVES; do. do. do. Razors and Scissors; Silver Pens, with or without cases; Of the very best quality, just received, and for sale at the Bookstore of NATHANIEL S. SIMPKINS & CO. Court-street, corner of Brattle-street. July 28.

DR. ABBOT'S
INSTALLATION SERMON.

"The Example of the first Preachers of the Gospel considered;"

A SERMON preached at the Installation of the Rev. ABIEL ABBOT, a Pastor of the Congregational Church in Peterborough, N. H.—By *Abiel Abbot*, D.D. Just published by BOWLES & DEARBORN, 72, Washington-street. July 21.

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it opérates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.
July 14. 9t

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars.*

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

ORIGINAL BOOKS FOR CHILDREN

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,
Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe.
June 23.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ.

The cheap edition of this work may also be obtained at the same place, for distribution.
July 14

POETRY.

FAREWELL.—By Bishop Heber.

"When eyes are beaming
What never tongue might tell,
When tears are streaming
From their crystal cell;
When hands are link'd that dread to part,
And heart is met by throbbing heart,
Oh! bitter, bitter is the smart
Of them that bid farewell!

"When hope is chidden
That fain of bliss would tell,
And love forbidden
In the breast to dwell;
When, fetter'd by a viewless chain,
We turn and gaze, and turn again,
Oh! death were mercy to the pain
Of them that bid farewell!" MS.

MISCELLANY.

The Intemperate Husband.

How many broken hearts and withered hopes can testify to the truth and faithfulness of the following picture, from Mr. Sprague's late Address before the Massachusetts Society for suppressing Intemperance.

"The common calamities of life may be endured.—Poverty, sickness, and even death may be met—but there is that which, while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrows that rend the spirit—that cannot be alleviated, that will not be comforted.

"It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent, suffering, devoted woman, here bends to her direst affliction. The measure of her wo is, in truth, full, whose husband is a drunkard. Who shall protect her when *he* is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of *his* face, and trembles at the sound of *his* voice? The hearth is indeed dark, that *he* has made desolate.—There, through the dull midnight hour, griefs are whispered to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her, by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring that he drank at in the morning, the joys of other days come over her, as if only to mock her parched and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his new-born children—and she asks if *this* can really be him; this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder, that, amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the wo that the wife feels is more dreadful than death,—that she mourns over, as worse than widowhood!"

These lines, which we have lately chanced to meet, may be appropriately joined to the foregoing:

The Broken Heart.

She sank by slow degrees away,
As gentle flowrets droop and die,
When sever'd from the parent spray;
But yet within her faded eye
There was expression, calm though high,
So much of heaven with earth was mix'd,
That, as she yielded up her breath,
Death seem'd to have no triumph there,
For, oh! she triumph'd over death.
She fell as falls the lonely dove,
When sever'd from its beauteous mate,
Yet thinking more of him whose love
Had made her own heart desolate,
Than of her own bright visions cross'd,
All for which life is valued, lost.
She sank by slow degrees away,
So calmly from her sorrows borne,
'Twas like the opening blush of day,
So softly spread—ye scarce can say
Which is the twilight, which the morn.

Bolivar. This exalted individual, whose name and influence were every where invoked, as alone capable of preserving his country from the worst extremities of civil war, left Lima at the beginning of September, immediately restoring constitutional order as he passed through the towns of Guayaquil, Equador, and Asuay. He reached Bogota on the fourteenth of November, and entered upon the exercise of the extraordinary powers with which he was invested, in order to concentrate all the energies of the Republic. To re-establish the financial credit of the State, by directly reducing the expenditures, and by introducing sundry changes in the civil and military administration of the Government, with that end in view, was the first act of his discretionary authority. Remaining but a few days at Bogota, he hastened to the immediate scene of convulsion, followed by a numerous suite, but with nothing deserving the name of a military force. He issued decrees in all the principal towns, enjoining a cessation of hostilities, and obedience to the constituted authorities, and was received by the inhabitants with every demonstration of enthusiastic welcome.

In fact, it was evident that the People universally sighed for the restoration of tranquility; and, if they had ever sincerely favored the attempted revolution, rejoiced to see its advancement arrested. Whatever inconveniences they had suffered under the constitutional government, they were nothing compared with the evils of anarchy and military usurpation; and a lively sense of this truth animated every bosom. Hence, on Bolivar's arrival at Maracaybo, Puerto Cabello, Valencia, and Carracas, successively, every vestige of insurrection disappeared before him. He reached Valencia at the end of the year, and, early in January, fixed his head quarters at Carracas. Assuming the immediate government of the departments of Maturin, Venezuela, Orinoco and Sulia, he proclaimed an amnesty for all things done or said with reference to reform, guarantying to protect the persons, property and offices of individuals, notwithstanding their having been engaged in that cause, and pledging himself to convoke a great national convention, in order to determine the fate of the Republic. And to put a finishing hand to the work of pacification, he recognized Paez as superior chief of Venezuela, and Marino as commandant general of Maturin. With these events, all the signs of approaching civil war, and of violent political convulsion, terminated. To say that, with them, likewise, the march of revolution ceased, would be premature; because many of the circumstances, perhaps the secret springs of the movement, are unknown to us; and its future consequences on the fortunes of Colombia it is yet impossible to predict.

Of the present intentions of Bolivar, of his principles and character, as further unfolded by recent political events in Bolivia, Peru and Colombia, our limits do not permit us to speak in this place; nor, if they did, should we desire to enter incidentally upon an argument of so much compass and importance. It cannot be denied, however, that recent indications have augured unfavorably of the motives and designs of Bolivar, and it is well known that many patriots in Colombia and Peru regard his movements with serious apprehensions. It is true, that the Constitution which he made for Bolivia, and which it is fully understood he desires to introduce into Peru and Colombia, however judiciously it may be devised in some points, is, in its main features, anti-republican, if not absurd and impolitic. But all this may be said, without necessarily impugning Bolivar's motives as a patriot. He may be true to his country, and yet be the author of a very defective constitution. Such we would fain hope the result will prove. At its present stage, the subject ought not to be approached but with circumspection, and ample consideration of all the circumstances which bear upon it.—*N. A. Review.*

John D. Hunter. A man who has excited so much attention, and been so honorably noticed in our public Journals, should not be cast off and branded as an impostor on slight and doubtful evidence. It will be recollected by our readers that he was engaged in the late revolt with the Indians and Americans of Texas, and was killed by some of his companions who were travelling with him in pretended friendship. The Natchitoches Courier contains an obituary notice of him by a person who saw him at Nacogdoches, a little before his death. The following is the first paragraph of the notice to which we alluded.

"The curiosity of mankind is naturally excited by the display of unusual and extraordinary qualities, whether they be such as entitle their possessor to infamy or honor.—Among the vast variety of individuals who have, by their genius, their labors, or their eccentricity, profoundly attracted the attention of the present age, few have caused a deeper interest than John D. Hunter. His own narrative of his early life, whether true or false; the talent and acquirements which he undoubtedly possessed; the exalted tenor of his private life; the eclat with which the world once received him; the deep stain with which the subsequent charge of imposition has overspread his name; the impenetrable mystery that still shadows his history and real character; the manner of his tragical death, and the events and circumstances connected with it, have raised an extraordinary interest in behalf of this singular being, at least in the bosom of the writer of this communication. To gratify his own feelings, and as an act of justice to the unfortunate Hunter, he has devoted a leisure moment to record the instance of his death, and to pay a tribute to the great and amiable qualities of a man so injured if innocent—so unaccountable if guilty."

The conclusion of the writer is, from all his knowledge of Hunter, that he was not an impostor; and he closes his remarks with the following sentence.

"Would it be more than common justice to such a man to suspend, at least, our judgment respecting his character, for a time, with the view that some more light may be reflected upon this dark mystery, which may enable us finally to condemn with conviction, or to consecrate the memory of a martyr to philanthropy."

Provident Institution for Savings.

At the stated semi-annual meeting of the *Provident Institution for Savings* in the city of Boston, on Tuesday, 17th July, 1827, Hon. Josiah Quincy, in the chair,

Gardiner Greene, Esq. was chosen President of the Institution in place of Hon. William Phillips, deceased, Hon. Jonathan Phillips was chosen a Vice-President, in place of Gardiner Greene, and Samuel Dorr and John C. Gray, Esqrs. were chosen Trustees, in place of Jonathan Phillips and Rev. Daniel Sharp, resigned.

Voted, That the Treasurer's Report, this day made, be published.

Attest, James Bowdoin, *Sec'y.*

The Trustees of the Provident Institution for Savings in the city of Boston will receive with great satisfaction this twenty-first semi-annual Report of the Treasurer.

For proof of the diffusion of the benefit of our labor, through a large circuit from one half year to another, the regular operation of our machinery must be closely inspected but once in five years, the effects are sufficiently striking to the most careless observer. It might be foreseen that the obvious tendency of Savings Banks, would be to encourage frugality, and promote temperance and the daily experience of our Institution verifies the fact of the wide extent and beneficial influence of this tendency. With the arrival of this second term of our grand division of profits, the advantages of our system seem to require us to manifest our gratification by some detail of results.

In something more than ten years, the total number of accounts, that have been opened in our great ledgers is 11,136, of which 5,150 having been closed, 5,936 this day remains. The sum of $1,736,759 has been received as principal in 34,416 deposits, and the sum of $1,084,511:80 has been paid as principal. How well employed the fund of the depository is, may clearly appear from the accompanying Account Current. Perhaps it may be useful to add, however, the regular semi-annual dividends of the five years:

Jan. 1823,	$8,598 67	Jan. 1826,	$12,554 44
July "	8,990 18	July "	12,769 46
Jan. 1824,	9,207 81	Jan. 1827,	13,091 12
July "	10,646 14	July "	14,082 92
Jan. 1825,	10,823 82		
July "	11,937 45		$112,051 45

The first extra dividend in 1822 was $8,000 among little over 2,900 accounts; in the present of $34,000, the number of accounts entitled to share is 4,517. In the former it was 0,934453 cents, in the present it is 1,842103 on each dollar of the gross aggregate, computed, according to article 12th, of the By-Laws, by multiplying each dollar in each account by the number of years it has been deposited since the former extra dividend. So that the result is over 5 3-4 per cent. per annum dividends to the depositor, besides the advantage of compound interest. The smallest share of this dividend is 9 cents, the largest $46:05. Attention of two or three persons for eleven weeks has been constantly required to the computation and entry of this work. From the close of the accounts it appears that a new accumulating fund is begun. We might have divided 35,000 dollars, but when the computation began, on 1st May, it could not be anticipated, that the Institution would have so much beyond $34,000 as to justify the assumption of any larger amount than this round sum for distribution. The small difference in favor of the Institution, between this sum, and that of the Account Current, arises partly from the fractions of cents, and partly from the necessity under which some depositors lay to withdraw their funds after the preparations of this dividend was begun.

Since the last semi-annual meeting, the number of deposits is 2,266, the amount received $111,760, paid $67,063: 80. New accounts opened are 703; old, closed, 451.

We have been called, since the last meeting, to unite with many other charitable Institutions in the general sense of loss, caused by the death of the distinguished gentleman, who was an ardent promoter of the purposes of our Corporation, and its President from the beginning. If any stimulus were necessary to this benevolent work, it would now be abundantly furnished. The fragrance of a good name is a precious inheritance; and by our long association with the late Hon. William Phillips, we have learned how justly this inheritance was acquired, how extensively this fragrance is diffused.

The Treasurer, desirous to accommodate every depositer, and presuming, that he might be to-morrow called on to pay from One hundred and twenty to One hundred and fifty thousand Dollars, will attend *every forenoon for a fortnight to pay any principal or interest*, so that a crowd may be prevented. Though by the annexed account it appears, that yesterday only $10,763: 54 was in the Union Bank, ample provision is made for to-morrow, and the residue of the month.

All which is respectfully submitted,
JAMES SAVAGE, *Treas. Prov't Inst.*

Marriage Ceremony.

To see two rational beings in the glow of youth and hope, which invest life with the halo of happiness, appear together, and openly acknowledging their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of the solemn vows—to think of the endearing connexion, the important consequences, the final separation, the smile that kindles to ecstacy at their union must at length be quenched in the tears of mourning!—but while life continues, they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. This is the most interesting spectacle that social life exhibits.

The happiness of the married life depends on a power of making small sacrifices with readiness and cheerfulness. Few persons are ever called upon to make great sacrifices, or to confer great favours; but affection is kept alive and happiness secured, by keeping up a constant warfare against little selfishness.

Profane Swearing.—Some persons have, perhaps unconsciously at the time, contracted an odious, a criminal practice of profane swearing, which they cannot but know is disgraceful to themselves as well as offensive to Heaven, but of which they find it difficult to correct themselves. *Chrysostom* has an excellent rule to enable people to break off this censurable practice. "Every time you let slip an oath," says he, "punish thyself by missing the next meal. Such a course as this, though troublesome to the flesh, will prove profitable to the spirit, and cause quick amendment; for the tongue will need no other monitor to make it take heed of swearing another time, if it has been punished with hunger and thirst for its former transgressions, and knows it shall be so punished again if it ever commit the crime hereafter."
Gardiner Chronicle.

JAMES LORING,
132 *Washington Street,*

HAS for sale, *THE YOUNG MORALIST*, consisting of Allegorical and Entertaining Tales, designed to implant the principles of virtue and morality in the minds of young people. With colored engravings. From the fifth London edition.

Also—Easy Lessons, or Leading Strings to Knowledge. With colored engravings. Helen of the Glen. Little Henri, or the Lost Child.

Also—The Orphans of Normandy, or Florentin and Lucie. By Mrs. Sherwood.

J. L. Has in the press, Familiar Letters between a Mother and Daughter, at School, by Mrs. and Miss Taylor.
June 30

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, Boston, and G. & C. Carvill, New York, *The United States Review and Literary Gazette.* CONTENTS.

Review. The Exhibition of the National Academy of Design; Mercer's Discourse on Popular Education; Plans for the Instruction of Boys in large numbers; the Works of Hannah More; lay's Speeches; Rome in the Nineteenth Century.

Miscellany. The Duke of Alva's Breakfast.

Original Poetry. The Butterfly; the Poor Scholar; to the Mississippi; hanges.

Critical Notices. The Prairie; Morse's Discourse before the National Academy of Design; My Grandfather's Four Frenchmen; Boston Athenæum Exhibition of Pictures.

Intelligence. Bogs in Egypt; Revolutions of a comet; Transparency of the Ocean; On the Powerful Effect of Burning-Glasses at great Heights; Arabic Periodical Publication; Sir Hudson Lowe's Memoir. List of New Publications. *Literary Advertiser.*
July 2.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92 Hanover-street, a selection of HYMNS and PSALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

CHRISTIAN REFORMER.

ANY persons having a set of the past numbers of the Christian Reformer to dispose of, may find a purchaser, by applying at this office.
June 30.

LOST, OR LOANED,

THE first vol. of Sparks' Theological Tracts, full bound in plain calf, with rolled edges, is missing from the office of the Christian Register. Whoever finds it among their books will confer a favor by returning it.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

DIVISIONS IN THE CHURCH IN TROY.

JUST published, A Brief Account of the Origin and Progress of the Divisions in the Presbyterian Church in the city of Troy, N. Y. Containing, also, strictures on the new doctrines preached by the Rev. C. G. Finney and N. S. S. Beman, with a summary relation of the trial of the latter before the Presbytery. For sale by RICHARDSON & LORD.
may26

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers." Price 37 1-2 cents.

JUST PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. Krusentern's Voyage and Researches. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J.Krusenstern; 3 Recueil de Memoires Hydrographiques. II. Greece and the Greek Frigates. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. Baltimore and Ohio Railroad. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. Milton's English Prose Works. A selection from the English Prose Works of John Milton. V Insurrection of Paez in Colombia. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'Cullock's Political Economy. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. Spoliations of the French prior to 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII. America. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. Novel Writing. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. Morton's New England's Memorial. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. Critical Notices. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. Quarterly List of New Publications. July 7.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 9, for June, 1827.

Contents.

Review. Hedge's Edition of Brown's Philosophy of the Human Mind; Palfrey's Discourses on Intemperance; Fowle's English Grammar.

Miscellany. The Elopement.

Original Poetry. Is this a time to be cloudy and sad; Passage of the Red Sea; Sonnets—to a Western Mound; Spring Breezes.

Critical Notices. Sherman's New System of Grammar; Vivian Grey; Hodge's Biblical Repertory; Angell on the Rule of Adverse Enjoyment; Laws of Brown University; Metcalf's Edition of Starkie on Evidence; Del Mar's Spanish Grammar; The Tor Hill.

Intelligence. Mexican Manuscript; Bell of Notre Dame; Education in Russia; Silk Trade at Taunton, England; The Bat; Animal Bodies preserved from Putrefaction; Calisthenic Exercises; German Universities; Magnetic Equator; Aerial Phenomenon at the top of the Pic du Midi; Power of the Sun's Rays; Lamps without Wicks. *List of New Publications. Literary Advertiser.*
June 16.

NEW BOOKS.

JUST published, and for sale by BOWLES & DEARBORN, 72, Washington-street,

The American Annual Register, for the years 1825—6, or the Fifteenth year of American Independence.

Hope Leslie, or Early Times in the Massachusetts. By the author of Redwood.

An amended version of the *Book of Job*, with an Introduction and Notes, chiefly explanatory. By George R. Noves.

The History of Dedham, from the beginning of its settlement in September, 1635, to May 1827. By Erastus Worthington.
June 16.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 6th, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, the Christian Examiner and Theological Review, for May and June.

CONTENTS.

Miscellany. On Slavery in the United States.

Poetry. The Resolution of Ruth, The Everlasting Friend.

Review. Art. VII.—Discourses on various subjects and occasions, by Robert South, D. D. Selected from the complete English edition. With a Sketch of his Life and character. Art. VIII Pamphlets relating to the Oneida and Troy Revivals.

Notices of Recent Publications. The Christian Guide; the History of Dedham; Lamson's Ordination Sermon; Hymns for Children; Abbot's Convention Sermon; the Young Child's Prayer Book.

Intelligence. American Unitarian Association, Evangelical Missionary Society; Berry Street Conference; Massachusetts Convention of Ministers; the Massachusetts Society for the suppression of Intemperance; Boston Sunday School Society; the Liberal Preacher; Obituary; Dedications and Ordinations; To readers and correspondents. July 7.

ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9.

CLERICAL MANNERS AND HABITS.

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By Samuel Miller, D. D.

☞ For sale also at this Office.
june 9